December 1955

Fellowship

DALE BROTHINGTON *War-Resister*

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The Oath and I

by Elinor Gene Hoffman

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COVER PHOTO: Dale Brothington. See page 4.

FELLOWSHIP

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The WORLD in FOCUS

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Capitalism

A newspaper columnist, formerly an official of the State Department, reported that Soviet Deputy Premier Lazar Kaganovich's "October Revolution" speech had "peaceful coexistence" for the theme, but that "implicit . . . was the hope that enough peaceful coexistence would bring about the collapse of capitalism."

He continued:

"The only reason capitalism hasn't collapsed already, Kaganovich revealed, is that it is getting a kind of artificial respiration from war production. The cure for this, one gathers, is a good dose of the spirit of Geneva to bring about a detente. *This in turn will remove the need for war production, create unemployment, chaos, internal revolution, and, naturally, communism."*

The columnist's tongue was quite obviously firmly fixed in his cheek. but it is doubtful if the Marxist charges against capitalism can be dismissed quite that comfortably even by the richest nation. Wilfred Wellock's observations on America's "way of life," elsewhere in this issue, raise some of the problems that thoughtful Americans, to say nothing of pacifists, must view with troubled consciences.

When the stock market tumbles at a "peace scare," what *does* it reveal of our national psychology? And what *would* happen to our prosperity, bolstered as it is with billions in consumer debts, if the $34 billion military budget was yanked out from under it?

Millions of Americans still live in dreadful slums. Unemployment and the fear of unemployment are still very real to millions more. Surpluses of food pile up until they cost a million dollars a day to store, partly because to give the food to hungry human beings would be a heavy blow to an economic system constructed more to create profits than to fill human needs.

While these things are so, we have little reason to be complacent.

Speeches

Have you ever noticed the similiarity of political speeches, regardless of the ideology or language of the officials who make them? Another paragraph of the Kaganovich speech brought us up short, when we read:

"Although more favorable conditions have been created in the world in the struggle for peace, the situation is not yet such that we can be complacent."

We'd almost be willing to swear we read the same sentence in a speech by somebody in Washington.

Unique Potential

We are fascinated by the skill with which assorted humans use words to hinder communication and to disguise unpleasantness. Nowhere has the skill become more nearly an art than in the business of making war acceptable, as witness a recent gem from Secretary of the Army Brucker. Commenting on the development of chemical, biological, and radiological weapons, which, it had been observed by an advisory committee, "the public mistakenly regards as 'horrifying in character,' " Secretary Brucker observed:

"Recognition must be given to these weapons as having unique potential in warfare without associated destruction of facilities and the attendant problems of rehabilitation."

In translation, of course, one can see both the explanation for the public's "mistaken" horror and the value of the Secretary's Pentagonese, since what he was saying was essentially this:

"Waging war by the process of spreading disease among humans, plants, and animals, by poisoning drinking water, and by contaminating the atmosphere with deadly radioactivity, has a unique value, since it is possible thus to kill or weaken whole populations, whom we can do without, while leaving intact their industrial plant, which we would otherwise have to rebuild."

Afterward

A wealthy sportsman was shot to death on Long Island a few weeks ago by his wife, who says she thought he was a "prowler." Seems there had been evidences of someone trying to enter the house, so both husband and wife went to bed heavily armed and with the agreement that if either of them heard anything he would "shoot first and ask questions afterward."

It's a not-uncommon attitude, and has accounted for the deaths of several young "delinquents" whose crimes were not nearly serious enough to warrant even by law the death penalty they suffered from

the bullets of over-zealous police. Like capital punishment itself, its gravest weakness is that it leaves no room to correct mistakes.

Tags

Civil Defense people are pushing the idea of dog-tags for citizens again. They're pushing a little gingerly, of course, because the last time, when the tags were tied in with a breakfast food, the package exploded and singed them a bit. This time, though, it's a straight proposition: you send in your quarter and vital statistics and you get back a metal tag by which you (or the spot you last occupied) can be identified. New York City's CD Director Robert E. Condon was recorded in late September as entertaining the brave hope that all his eight million-odd charges would be wearing the things by mid-November, a hope due to be deeply disappointed.

What caught our eye was a description of the tags, which are made of stainless steel and "will not melt under 2,500 degrees, will not tarnish, discolor the skin, get out of shape or wear out."

It is an intriguing picture: the boiling pavements, the tarnished and discolored city, the worn-out and shapeless humans, and, in their midst, the gleaming, unmelted dog-tag, recording for the decontamination squad the names of the millions who did not enlist soon enough in the struggle for peace.

Urgent

A correspondent has sent us a copy of "An Urgent Report" delivered last May to the General Assembly of the Presbyterian Church, USA, by Navy Chaplain Frederick W. Brink.

Chaplain Brink, who admits to three tours of duty with the Navy in the Far East, is obviously indignant at the home churches' failure to aid and support their young men in the armed forces. His "report" is an attempt to arouse his fellow religionists by dramatizing the conditions these young men confront, and the temptations that confront them, at and around American military bases in the Far East.

Outside the base itself, he says, their "entire environment will be immoral in the extreme, completely non-Christian," a description that, among other things, will further help to endear Westerners to Asia.

Two, and possibly three, of each five such men, continued the chaplain, will have sexual relationships with young women; at least one will contract venereal disease. Many will drink; some will get the narcotics habit; still others will engage in black market operations.

Their decisions, reports Chaplain Brink, "all too often . . . will be solely on the basis of expediency. . . . Seldom is the decision of conduct made on the basis of right or wrong, on the basis of what the church teaches, of what the Christian faith demands."

The chaplain's concerns are real, and the conditions from which they rise are real, too. But we doubt that his suggested solutions will do a great deal of good. Chaplain Brink wants people at home to write to the boys; he wants the denomination to send them Presbyterian newspapers and magazines; he wants the churches to send them "silver Celtic crosses" to wear with their dog-tags, so that they will know "the church is with them."

We suspect that what the boys really need to know is that the church is *not* with them: that the church, having taken a long look at war, has repented of its habit of making decisions on the basis of expediency and has turned itself to the solid ground of right and wrong, and of what the Christian faith demands.

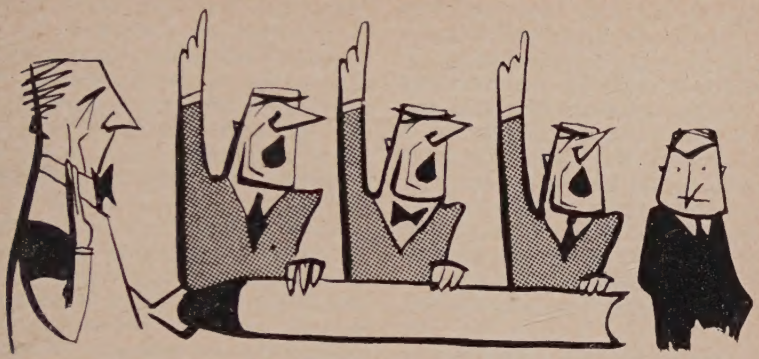
Young men caught in the bitterness of training for wholesale murder are not likely to be much concerned with the church's disapproval of their other sins. They will listen again when the church sends them silver Celtic crosses to wear instead of, rather than with, their military dog-tags.

Cover Photo

Caught in front of a myriad of FOR Christmas cards is Dale Brothington, FOR worker and war-resister. Dale's work at the National office this autumn was part-volunteer—since he refused a salary after he had reached the tax-free maximum wage. His work in the Literature Department made it possible for the FOR to hurdle the gigantic Christmas card workload. Working, often from 10 to 12 hours daily, and only snatching minutes of rest, he managed to devise efficiency schemes for the counting and assembling and sorting of cards worthy of a Gilbreth. This probably accounts for his being able to put a deft finger in a varied assortment of pies, demonstrating what he calls, "the work of the brawn as compared to the creators."

Besides participating in the recent civil defense demonstration in New York city, Dale includes in his 14 hour work day, the following ingenious activities: distributing anti-war leaflets to parked automobiles (with the blessing of the police); asking libraries and universities to open up files on the subject of peace and pacifism; sending out questionnaires for pacifist groups; phoning and writing ministers on a specific item which needs action. (He once telephoned 55 Florida ministers objecting to the State's ban against the showing of "The Robe" to Negroes.)

The OATH and I



by Elinor Gene Hoffman

I AM opposed to violence of any kind on religious grounds. I believe oaths are a form of violence, an attempt to coerce the individual. As a Quaker I accept the Christian charges to "love my enemies," and to "swear not at all . . . to let my answers be simply yea or nay, for anything more comes of evil." I believe in the single standard of truth, that a man's word should be accepted as good, and that requiring any further gesture, like swearing, breeds suspicion and doubt of one another which lead to violence.

As an American citizen, I feel it is my duty to preserve our freedoms. One of them is to be believed harmless until proven guilty of illegal acts. Society has the right to govern our acts—not our words, thoughts, or opinions. When the state, or another person, prescribes what one must or must not *say* to prove one's loyalty, it can prove nothing except that it is a force powerful enough to make one say certain words. Loyalty cannot be demonstrated by words or thoughts; loyalty is a matter of freely given love and respect. When the state attempts to direct thoughts and words, it is invading an area which belongs solely to the individual and his conscience or his God. When it forces an individual to make his private political opinions a matter of public record, it is violating the Federal Constitution.

Fortified with these beliefs—I met The Oath.

On March 23, 1954, the Deputy for the County Tax Assessor's office of Los Angeles came to our home. I had been prepared for her visit, for I was aware that a "non-disloyalty" declaration, intended by law only for veterans and tax-exempt organizations, had been so placed on the tax statement that the property owner would either have to sign it or strike it out. I felt that being forced to do either was a violation of my rights as a free citizen.

Therefore, I asked the lady Deputy why the oath was included on

my tax statement. At first she appeared not to understand what I was talking about. I drew her attention to the part that disturbed me—the non-subversive declaration—and said I didn't think it should be included in the statement for private citizens. She told me coolly that I could strike it out. I said I didn't think it proper to have to strike it out to avoid signing it. That would force me to make a matter of governmental record what I believed should be my private political opinion—my opinion on loyalty oaths. The lady became very disturbed. "It is a law that was passed by the Legislature," she told me. I explained that I knew of the law, and that only churches, tax-exempt organizations, and veterans seeking tax-exemption were required—by law—to make such a declaration.

An Insecured Statement

She was extremely upset and handed me the tax statement saying she would leave it with me to do as I pleased. She further explained that if I did not sign it, it would be an "unsecured statement" and I would be billed earlier than usual.

Before she left, I asked her if she was careful to point out the oath clause to other householders. She said, "No, they all know about it," and went quickly out the door, closing it on me as I was speaking. I was indeed suspect.

I then decided to pursue my investigation further. I called the office of the County Tax Assessor and asked for a separate property statement form for citizens not claiming veterans' exemption, one without the non-disloyalty oath, and was referred to the Chief Clerk, a Mr. Livingstone. He was very patient. When he heard my objections, he explained that this particular form had been used because at the time the California Constitutional Amendment, requiring loyalty oaths of some citizens, was passed, the wording seemed to apply to house-owners. "There was even a question," he continued, "whether the State Legislature could exempt householders."

Since they had to make up these forms far in advance, and order them from eastern printing houses, the County Tax Office had thought it safer to print them this way. "After all," he told me, "if people don't like it, they can strike it out." He then assured me there were very few people who objected, and concluded by saying the county was saving the taxpayers thousands of dollars by printing only one form.

If we taxpayers understood the implications of having to state our private political opinions publicly (by striking out the offending clause), I was sure we would be pleased to pay for two forms, I explained. I then suggested that an irresponsible state government could certainly use such information against its citizens. He hastened to assure me that all property statements were secret documents, not open to public inspection, nor could they be disclosed in response to a subpoena. To my objection that I had understood FBI reports were secret and they were then being made available to McCarthy's committee, he read the Code of California on Revenue and Taxation. All information required by the Assessor is not a public document. He also quoted some legal judgments to me over the telephone.

Since it was obvious he could not change his opinion, I asked him if the deputies should not explain that the non-disloyalty oath was on the form and give householders their choice about signing it. The deputies, he replied, were "supposed to draw attention to the clause." I told him the deputy who had visited me had not done so and requested she be instructed to do so in the future.

Yet he was grateful I had called, explaining he could not know whether the deputies understood and carried out instructions unless citizens did call. He agreed to enter my protest against inclusion of the non-disloyalty oath in the form given private citizens.

I did not sign the property statement. I never heard from anyone about my complaint again—and I was duly billed.

However, there is always another year, another tax statement, and—in California—another non-disloyalty oath. In 1955, when the deputy appeared again, so did The Oath. This time, my husband and I decided to "do something about it." We decided to sue the County Tax Assessor to restrain him from including the oath on statements not intended for veterans, etc. Since our home was in my name, I had to be the plaintiff.

The suit was entered on March 26, 1955, six days after our sixth child was born—a lovely new daughter. My delight in her arrival was—not lessened—but certainly colored by this event. Because of my relationship to a rather well-known Hoffman, the papers and news commentators gave the story important billing and the letters and cards began to flood in. Those in favor outnumbered those opposed about 4-1. The letters of understanding and support cheered and encouraged me. The letters of condemnation shocked and chilled me. It easily took four letters in favor to overcome the effect of one anonymous threat to "send me back to Russia" or the anonymous phone call from a man who said he was recording every word I said and wanted to know "if I was now or ever had been a Communist." I suggested to him that his question was improper and I did not think I could answer it. "Oh," he said, "so you're one of *those*." This ended our conversation.

Refused to Answer

I was surprised to discover the effect this attempt at coercion had upon me. I could easily have "cleared" myself by saying I was not, indeed had never even been approached by anyone who wanted to convert me to Communism, but I could not. The coercive nature of his question seemed to be a deep violation of my personality and integrity. At the moment the only thing I could possibly do was refuse to answer.

On April 15th, the case was heard by Judge Kurtz Kauffman in the Superior Court of Pasadena. My attorney was A. L. Wirin of the ACLU. One interesting sidelight on the proceedings was the collection of tax forms from nearly every other county in California which we presented as evidence. In no other tax form was the non-disloyalty declaration placed on the form as in the county of Los Angeles. There were either two forms, one for veterans and one for house holders not claiming exemption; or there was a special "box" on the forms for veterans to sign. This box

refuted the County Counsel's position that it was necessary to increase tax expenditures by the printing of two forms. Then Judge Kauffman issued a temporary injunction requiring the county tax assessor to strike out the non-subversive declaration on the forms where exemption was not claimed, and advised him to obtain new tax forms without the oath for 1956, pending court settlement of the suit. Since the tax assessor did not take any action to answer this ruling, it was won by default. We will take further court action to test the constitutionality of any non-disloyalty oath on tax forms in the county of Los Angeles if funds for it can be raised.

It was the county tax assessor and not I who was found guilty of subverting our democratic processes, yet this did not seem to impress those people in our society who fervently believe in loyalty oaths. No amount of "washing" can eliminate the stain of "disloyalty" associated with any person who questions the security area of government encroachment upon private citizens. The bureaucracy which deals with private thought and speech is large, unwieldy, and well entrenched. Lack of education for freedom makes most citizens either apathetic or hostile. The conformity sickness is acute. This is understandable because economic sanctions are quickly put into effect against one who refuses either to conform or be silent.

I am sympathetic with the problems of employers, for small groups institute effective economic boycotts against companies who employ "controversial" people, sponsor controversial radio or television talent, or take any public position on issues of importance. There are few companies who feel they can withstand such pressure—and perhaps they should not. Perhaps the proper end of a business is to sell its products, not to become involved with moral or political issues.

The individual is faced with the same dilemma as the business. Even though he would turn against the tide of the majority, if he feels the majority is wrong, he cannot do so without reprisal. Business—in these days—must face the prospect of losing some customers; the individual of losing his livelihood, a degree of social acceptance, and some "respectability." The decision is far from unclouded.

What the answer is, I do not know—it may be different in each individual case. But nothing is won without some sacrifice. If the business sacrifices principle for immediate gain, it loses the long-term gain of operating in a free society. If the individual sacrifices principle for immediate security, he loses the security of a free society. I believe that if more of us understood and took public stands against these encroachments on freedom, the tide might be turned. Every time we keep silent, we strengthen the power of conformity—and ultimately slavery.

The choice in the short term appears to be freedom or economic security. Economic security without freedom is no security. The question is: will we voluntarily choose to be insecure in the cause of freedom—or shall we let the inevitable insecurity of totalitarianism sneak up and overtake us?

Fortunately we were in a position to sustain the blows which followed our stand on the loyalty oath. Perhaps we have to learn that we are always strong enough to sustain blows in a good cause.

The Primitive Church and WAR

by Howard R. Kunkle

THE New Testament record on war is an open book for anyone to read. The attitude of the emerging, primitive Church is not so accessible. It is most significant, however, in view of the fact that what records we have from the first three centuries reflect the mind of the Church when it was still close in time to the apostolic period, and during the time when the canon of the New Testament was in formation.

This article does not purport to be much more than a summary of this subject set forth by G. J. Heering, professor of theology in the University of Leyden, the Netherlands, in his book, *The Fall of Christianity.*[1] Dr. Heering in turn quotes extensively from Adolf Harnack's *Militia Christi*[2] and C. J. Cadoux's *The Early Church and the World.*[3]

"No Christian ever thought of enlisting in the army after his conversion until the reign of Marcus Aurelius (161-180 A.D.) at the earliest. . . . With one or perhaps two possible exceptions no soldier joined the church and remained a soldier" until that time.[4]

The question did not confront the Christians of the first three centuries as it does those of today. Jews and slaves (many first Christians were these) were not enrolled in the Roman army. Voluntary en-

1 Fellowship Publications, 1943
2 Tubingen, 1905
3 Edinburgh, 1925

listments at first provided all the soldiers needed. Moreover, the early Christians, expecting the imminent return of Christ, ignored many such "practical" questions.

Break with War

Yet Harnack (himself not a pacifist) lists the following factors as serious impediments to Christians who might have contemplated serving in the army:

1. the shedding of blood on the battlefield;
2. the use of torture in lawcourts, carried out by soldiers;
3. the passing of death sentences by officers and the execution of them by common soldiers;
4. the unconditional military oath;
5. the all-pervading worship of the emperor, with expected participation in sacrifice; and
6. the average behavior of soldiers in peacetime.

Slavery, too, was an ethical problem of these centuries, but there was no break with slavery for many years. The immediate break with the war system, which meant a break with both Jewish and pagan backgrounds, could only mean a realization of the fundamental opposition between Christian ethics and war.

Justin Martyr, in a letter to Emperor Antoninus Pius, *circ.* 150, wrote, "Twelve men went out from Jerusalem into the world, and they were ignorant men, unable to speak; but by the power of God they told every race of men that they were sent by Christ to teach all men the word of God. And we who formerly slew one another not only do not make war against our enemies, but for the sake of not telling lies or deceiving those who examine us, gladly die confessing Christ."[5]

The earliest literary opponent of the Christians was Celsus, who, about 178, reproached them for being un-Roman and unpatriotic because they would not render military service for the emperor. He was answered by Origen of Alexandria, who allegorized the wars recorded in the Old Testament, writing, "If the terrible wars of which the Old Testament tells were not to be spiritually understood, the apostles would never have handed on the Jewish historical books, for reading in the churches, to the followers of Christ, who came to teach the way of peace."[6] And, "We Christians no longer take up sword against nation, nor do we learn war any more, having become children of peace, for the sake of Jesus who is our leader. . . . And none fight better for the king than we do. We do not indeed fight under him, although he require it, but we fight on his behalf, forming a special army—an army of piety—by offering our prayers to God."[7]

Marcionite Heresy

The Church of Origen's days was confronted with a heresy led by Marcion. Among other things, the Marcionites rejected the Old Testament entirely, chiefly because of its warlike tone. It would have been natural for the Catholic Christians to react against the Marcionites by swinging to the opposite extreme and defending this martial theme, but they did not. While rightly condemning the heretical positions of the Marcionite

4 Cadoux, p. 17 and p. 245
5 *Apology*, XXXIX
6 *Homiliae in Jesu Nave*, 15
7 *Contra Celsum*, V, 33; VIII, 73

sect, the Church leaders held to the pacific nature of the Gospel, as witnessed in Origen's writings.

Not all writers were as clear as Origen on the subject. Clement of Alexandria (*circ.* 200) at one time can be interpreted as not allowing violence, and at other times permitting soldiery.

Christians Enter Army

By the time of Tertullian of Carthage (*circ.* 200), Christians had begun to enter the army, and the matter could not be overlooked. It was further evidence that the Church could not ignore world problems. Himself the son of a military officer, Tertullian wrote, "We must first inquire whether military service is proper at all for Christians. . . . Do we believe it lawful for a human oath to be super-added to one divine, and for a man to come under promise to another master after Christ? Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in battle when it does not become him even to sue at law?"[8] And, on another occasion, "How shall a Christian wage war, nay, how shall he even be a soldier in peacetime, without the sword, which the Lord had taken away? . . . The Lord in disarming Peter ungirded every soldier."[9] This outstanding Church leader argued that a soldier's baptism should signal the abandonment of the military profession, even though it invited martyrdom. Late in life Tertullian joined the sect of the Montanists, but on the question of war his position did not change: Catholic and Montanist writings alike show him to be opposed to it.

St. Cyprian, bishop of Carthage (martyred in 258) was a reader of Tertullian's writings. He himself wrote, "The whole earth is drenched in adversaries' blood, and if a murder is committed privately it is a crime, but if it happens with state authority, courage is the name for it. Not the goodness of the cause, but the greatness of the cruelty makes the abomination blameless." He added that "Christians are not allowed to kill, but they must be ready to be put to death themselves."[10]

Just Man No Soldier

Lactantius, called the "Christian Cicero" (early Fourth Century) wrote, "When God prohibits killing, he not only forbids us to commit brigandage, which is not allowed even by the public laws, but he warns us not to do even those things which are legal among men. And so it will not be lawful for a just man to serve as a soldier—for justice itself is his military service—nor to accuse anyone of a capital offense, because it makes no difference whether thou kill with a sword or with a word, since killing itself is forbidden. And so, in this commandment of God, no exception at all ought to be made to the rule that it is always wrong to kill a man, whom God has wished to be regarded as a sacrosanct creature."[11]

The father of church history was Eusebius, Bishop of Caesarea (*d.* 339). He tells of an army officer named Seleucus, who was converted to Christianity, and who then

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8 *De Corona*, XI
9 *De Idolatris*, XIX
10 *Epistles*, I, 6; LVI, 4

wanted to leave the army. After his confession of faith he was severely scourged, then discharged. Thereafter he devoted his life to Christian works of mercy. The history of this period has numerous accounts of other soldiers, converted to the faith, who also tried to leave military service, but were unsuccessful, and they were put to death as conscientious objectors.[12] One of the most trustworthy of such accounts, according to Harnack, was that of the twenty-one year old Maximilianus, son of a veteran, who refused military service because he was a Christian, and who was therefore put to death March 12, 295. He was later canonized.

Canons of Hippolytus

A Church order of the first half of the Fourth Century, including both discipline and liturgy, is the Canons of Hippolytus. Here appears the admonition: "Persons who possess authority to kill, or soldiers, should not kill at all, even when it is commanded of them." And, regarding the Christian who has been compelled to be a soldier, "If he has shed blood, he should not take part in the mysteries (i.e., the Eucharist) until he is cleansed."

St. Basil the Great (d. 379), Bishop in Caesarea, Asia Minor, wrote in about the year 374 that these soldiers who had been obliged to kill in war should not despair of salvation, but should abstain from Communion for three years, for their killing had made them unclean.[13]

The urgings indicate that there were indeed exceptions to the ideal stated. But these testimonies of outstanding leaders of the first three centuries are a matter of record. They indicated the mind of the primitive Church and the manner in which they interpreted Christianity and applied the Gospel to life.

The Turning Point

The turning point came with the Council of Arles (in southern France) in 314. In 312 the Emperor Constantine was converted to Christianity, and two years later gained complete control over the Roman Empire by his defeat of Licinius. That same year a sect of North Africa, the Donatists, appealed to the Emperor in a dispute between them and the Catholic Church. The state was coming into the ascendency. The Council of Arles decision was against the Donatists, who would not accept the verdict, and were then persecuted by the state, with many killed. The Donatist schism became a rallying point for North Africa nationalism against the control of Rome; church and state were becoming intertwined more and more.

Although the Council had as its chief purpose to decide the attitude toward Christians who had not sought martyrdom, or even avoided martyrdom, during the persecutions of the first years of the Fourth Century, a by-product was the declaration that "They who throw away their weapons in time of peace shall be excommunicate." This Council was not a General Council, and has therefore never been considered normative for the Church. It does reflect, however, a changing attitude from earlier Christianity. It is certainly a debatable question whether the

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11 *Divinae Institutiones*, VI, xx. 15-17
12 *Mart. Palaest.*, XI, 20-22
13 *Homily on St. Gordius* and *Epistle 188*

Church had captured the state, or the state had captured the Church. Public opinion ran against the early Christian Gospel, and public opinion proved able to shape theological statements.

The two great Church Fathers of the latter half of the Fourth Century—St. Ambrose and St. Augustine of Hippo, Africa—show this change in themselves. Ambrose (*d.* 397), as Bishop of Milan, refused the Emperor Theodosius the Communion and compelled him to do penance because the latter had suppressed a revolt in Macedonia in most bloody fashion. Yet Ambrose could support defensive war. His equally great pupil, Augustine, wrote, "He who can think of war without feeling sore pain must have lost all feeling for humanity." Yet he saw war in the same light as Luther, Calvin, and the majority of Twentieth Century church leaders, as a defense of a peaceful and nonaggressive state against bloodthirsty neighbors. He, and his school, assumed that war would be waged by good, even Christian means! Not less influential was the taunt of pagan citizens of the Empire that Christians, as pacifists, were not good citizens of the state, and were to blame for the disasters that had come to the Empire under "Christian" emperors. And so the answer was in effect, "Certainly Christians are good citizens, for they fight in defensive warfare."

The change had become practically complete. Nonviolence was becoming unpopular among Christians. Significantly, this same period marks the beginning of monasticism, where nonviolence found a home. In both east and west early founders of monastic communities were men who had been pagan soldiers, converted to Christianity, who then left the army and began the establishment of their brotherhoods of "peaceful warriors." The nonviolent principle of the primitive Church has never been extinguished, however, and light flares up from time to time in many places.

No Longer A Duel

In war, artillery is making battle increasingly a massacre rather than a duel. The Spartan said at Sphacteria when captured by being smoked into a glen and there given the choice, surrender or be shot down, "The arrow does not choose between a brave man and a coward." In that phrase the refutation and the genetic argument for war, that it is natural selection that works on the battlefield, was written so that he who runs might read. Guns underlined that ruling, bombing planes have ringed it round with red, the atom bomb has put the exclamation mark over the period.

from GERALD HEARD's The Eternal Gospel, Harper, 1946
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NOT BY BREAD ALONE

by Wilfred Wellock

SINCE the close of the Second World War the U.S.A. has become the enigma of a complex and perplexed world.

She proclaims herself the arch enemy of communism and the arch guardian of freedom, yet so often she is the eager ally of reaction both in the East and in the West. Today the East fears American reaction almost as much as it does communism. It is afraid of the spread of American power in the East, both financial and military, lest it should be used to bolster up reactionary rather than progressive forces in times of crisis. Indo-China, Formosa, and the Korea of Syngman Rhee tell the same story.

I have come to the conclusion that this apparent contradiction between profession and practice in American policy is not accidental, but arises from the nature of the American way of life.

American material living standards are the highest in the world. The average per capita annual income is almost double that of any other country, is five times greater than that of Russia and at least twenty times greater than that of the entire East.

In order to maintain these high living standards the United States consumes almost as much raw material as the rest of the world put together. She requires a bigger acreage per person to supply her necessary foodstuffs than does any other country. In consequence she is rapidly exhausting her own resources and calling upon world supplies at a steadily increasing rate.

It is said that the American way

of life is the standard to which all should aspire, the world's hope against the spread of communism. But who can calculate the consequences of a world struggle for the earth's resources were every nation to embark on an economy after the American pattern? Within twenty years the world would be in a morass of economic tensions such as had never been known.

Too Materialistic

Is America's way of life the good life for man? Does it insure and nourish man's spiritual existence as completely as his physical existence? Does it yield that deep satisfaction which the thinkers and prophets of all ages equate with fullness of life? Does it promote friendliness, neighborliness, cooperative activity, and general goodwill? Or does it encourage selfishness, self-indulgence, extravagance, wastefulness, profiteering, and the vices of abundance?

Man does not live by bread alone, and when it comes to the intangible values of human experience, most Europeans find the latest trends in American life too materialistic, and its tempo too breathless and too exhausting. Too many quiet, familiar values which contain the salt of life are being swept away. If today the urgent needs of the East are material, those of the West are spiritual.

The key word in American life today is expansion. America's latest triumph is her expanding economy. This is how it works. As machinery becomes increasingly automatic or specialized, many workers are being thrown out of employment. In order to re-employ them, new gadgets have to be invented and industries for their manufacture established. Then, in order to insure that the new gadgets are bought on a large scale, the advertising agencies are brought into action, while at the same time, insurance agencies make it possible for everybody to purchase the new gadgets on credit, or "on time," as the Americans say.

This task is entrusted to the advertisers, and by them to the newspapers (especially the huge Sunday editions), to the scores of magnificently produced magazines, to radio and to television. Through all these mediums the American mind is pounded mercilessly and ceaselessly, until the goal of universal or almost universal acceptance has been reached.

By these means a distinct mentality or attitude to life has been produced. The average American now takes the view that if a labor-saving gadget appears, it is far better to get it while he is young and pay for it in future installments, than spend years saving the money in order to buy it when he is much older.

It is not surprising to learn that retail credit in the United States now amounts to thirty thousand million dollars, and that house mortgages have reached a total of seventy-five thousand million dollars.

But the significant fact about this credit is that it is an essential part of the American economy and way of life; it is the new economic normality, sustained by the necessity of "keeping up with the Joneses."

At best, this is something of a treadmill existence, but instead of "doing time" on compulsion, one goes "on time" voluntarily. And once on the mill it is difficult to get off, since new debts are incurred faster than the old ones are paid

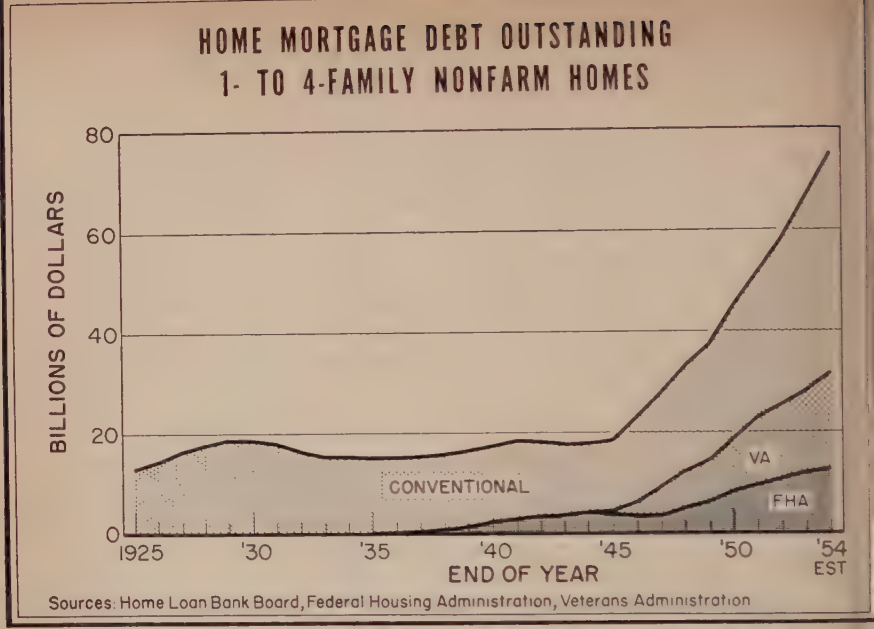


Chart shows the huge increase in American home mortgage debt in the past twenty years.

off. An expanding economy means expanding one's demands, to which there is no end. The habit of saving for a rainy day or for old age is relegated to the history books.

This expanding economy is doing incalculable damage to the spiritual condition of its people. Because the system of retail credit absorbs nearly all income as fast as it is earned, the people, although they have a relatively high standard of material living, are always short of cash and conscious of being heavily in debt.

Once material considerations begin to dominate the mind, self-mastery is quickly lost, while one's grip on life visibly weakens. Thereafter one ceases to be a social force and may even become a drag on whatever spiritual forces there be. When this stage is reached social decline is rapid, the seeds of a McCarthy type propaganda fall on fallow ground; fear, as of Communism, spreads like wildfire, reactionary forces spring into the ascendant, and in a crisis the drift toward war could be swift.

American economists and politicians have declared that the American economy can stand up to the load of debt that retail credit is now piling up. But they are missing the real point. The vital question is, can the United States afford to risk the disintegration of the nation's moral fiber by a way of life which throws its population into a devouring and soul-destroying materialism?

In the United States the materialism that has been inherent in the Industrial Revolution from the beginning is being carried to its logical conclusion. There, as in every other industrialized country, rising

living standards are unattended by a parallel advance in culture. Lacking vision, the Western world passes from peril to peril inwardly aware that it has no power to ensure peace and thus, in this H-bomb age, its future.

Nehru summed up the situation at the Shantiniketan Convocation, India, on Christmas Eve, 1954:

> "Human mind all over the world was searching for a way out—an escape from the terrible fear of total destruction which atomic power constantly held up before them. Although the Western people had received all the blessings of mammon worship, they were not mentally happy. Materially they had progressed but had lost all the happiness of a fearless soul. Material progress seemed to have killed the essence of their soul."

Materialism, fear, and war are fiery steeds which always run together. War or fear of war is now an accepted component of our social atmosphere. If we are to get rid of it fear must be superseded by faith —faith in an order of values which will limit our demand for material things and the power whereby to acquire and hold them.

Revolt of "Colored"

A major economic revolution is in progress at this moment. Practically the entire colored world, led by the countries which have lately achieved their political independence, is aiming at a well-balanced, largely self-sufficient agro-industrial economy. In due course they will produce most of their consumer goods and then their own machinery. As this trend proceeds, the volume of world trade will fall, first in consumer, then in capital goods. It will become increasingly difficult for the industrial powers of the West to sell sufficient exports to pay for their present, let alone larger, supplies of food and raw materials, while their former customers will themselves utilize a large percentage of their own raw materials.

The time has come to face these fundamental issues. If the U.S. continues her present expanding economy, it is difficult to see how she can avoid pursuing a diplomatic policy designed to secure mounting supplies of vital raw materials, and thus the markets for the exports by which to purchase them. America is aware that her Point Four and other aid programs, economic and military, together with her policy of acquiring strategic bases around the world, afford opportunities for promoting these ends. These processes will not be greatly different from those formerly adopted by the imperialist Powers.

A bitter struggle for world markets and supplies lies ahead. The weaker nations will be faced with economic breakdown and the spread of communism. The alternative is the adoption generally of a reasonable self-sufficient economy and a qualitative civilization together with a vigorous policy of international coexistence.

Need Action

Courageous action is called for. We must recognize that behind every "ism" stands man, and that since human nature is one and all men desire life, it is imperative to consider the nature and demands of the good life. And on this issue which country is able to boast? Can it be said that the wealthiest countries are the happiest or have the greatest concern for the culture of the whole man? Do not the countries which boast most loudly of

their freedom place chief emphasis on the freedom to make unlimited wealth, and regard money as the chief incentive in industry, both private and state? The industrial nations of the West have for over a century been fragmenting human beings and transforming them into robots in the interest of profit and a way of life that is evaluated in material terms. They need to walk humbly!

When the West musters the courage to face the bases of its civilization, it will discover that the materialism of an expanding economy with all its evil consequences is not very far removed from the materialism of communism. Materialism is not made holy by a belief in God that becomes daily more abstract.

Spiritual Deficiencies

Life today, whether under capitalism, socialism, or communism lacks spiritual content, including the social cement of creative functioning in well-integrated, organic communities which control their economic and cultural activities.

The modern problem is thus largely one of spiritual deficiencies which capitalism, socialism, and communism have so far failed to solve. At present several Communist countries are remodeling their agricultural policies because of the revolt of the peasants against regimentation and the loss of vital community relationships. They are discovering that when the soul of the peasant passes out of his labor he ceases to be profitable and becomes an insoluble economic problem. And in the West it is being discovered that when work is reduced to monetary terms the outcome is slacking, absenteeism, unofficial strikes, perennial discontent and restlessness.

The country that solves this outstanding human and social problem will have found the key to the communist-democratic deadlock. When we give up trying to condition people to function subhumanly and aim at developing whole persons by creative functioning in a creative society, we shall have found the road to social and international peace.

Secret Greatness

Freedom to become a whole person is far more important than freedom to become rich. In all the civilizations that have left their mark in recorded history, creative activity, from fertilizing the earth and erecting serviceable and beautiful buildings to painting pictures and writing poetry and music, has been the secret of their greatness, the foundation of which was human wholeness and neighborly functioning in an organic society. In contrast, at every stage in the process toward automation throughout the Industrial Revolution, the status of the machine has risen while that of man has fallen, as has also the quality of his life.

The time has come to reverse this process and make the transition to a qualitative civilization. Craftsmanship and small workshops aided by new mechanical techniques under new forms of easily distributable power must replace automation wherever desirable. A more vital personal and community life would follow. To extend creative activity, automatic factory labor should be performed in short shifts or on alternate days. Workers would devote some of their time to the production of

things of high quality and distinction. All manner of small, cooperative or community enterprises would then be possible.

This prospect calls for a new culture as a necessary preparation. Schools and colleges would study the art of living, comparative values material and spiritual, and all the factors which belong to the good life.

Signs of an awakening to these fundamental truths are visible both in the United States and in Britain.

Almost everywhere in America I found considerable uneasiness about the present order and witnessed many breakaways from it. Automatic labor with high consumption is not satisfying the soul of America. There is an aching void. The pioneer spirit of the great trek West still powerfully moves in the average American, stimulating revolt against an enervating, soulless industrialism. The response to the "do it yourself" idea reveals that the creative impulses of hundreds of thousands of young men are seeking liberation. Clearly the time has come to give a new turn to the industrial revolution.

We are nearing the end of the era of power, fear, and war. Either we shall perish with it or pass into an era of creative thought and action on a world-wide democratic basis. The keynote of our age is power. To increase power our scientists are microscoping the earth and telescoping the heavens, while the people watch the power dials rise in bewildered apprehension. We lack the spiritual power even to control this world-shattering power, let alone to provide a substitute for it.

Salvation must begin at home, in our way of life. It is idle to blame communism for our woes when the seeds of war reside in our every-day living. The America which produced McCarthyism also produced the fear from which it sprang.

Meanwhile men and women everywhere long for peace and the day of small things. They know that materialism and power have got out of hand, that war is defeat, that peace is the only victory, and many that peace is a way of life.

About the Author

Wilfred Wellock is well-known writer and lecturer on social economics and the nature of Western society, both in his native Britain and in the United States. A former Labour member of Parliament and a pacifist, he has made three lecture tours in this country. After his return from the last of these, he wrote a 16-page pamphlet called **Not by Bread Alone**, published by Housmans, in London. It was a sufficiently provocative challenge to Americans and the American "way of life" to move the editors of FELLOWSHIP to request, and receive, permission to prepare and publish this condensation.

We have tried not to do violence to any of Mr. Wellock's views, though necessarily many of his points have had to be omitted. For those who find this article stimulating, we recommend reading the whole pamphlet.

—The Editors

FOR Member Wins National Citation

FOR member Dr. Robert F. Thomas, the "Albert Schweitzer of the Smokies," was honored last month for "outstanding achievement in church-related social work" in the first interdenominational competition in social welfare ever conducted by the nation's churches.

He was cited along with three other Americans and a church at the first National Conference on the Churches and Social Welfare sponsored by the National Council of Churches in Cleveland. The recipients were chosen by vote of an electoral college from nominations made by Conference delegates.

An FOR member since 1927, Dr. Thomas arrived in the rugged backwoods country of Tennessee's Smoky Mountains in 1926. He was the first graduate doctor to serve an estimated 5000 people living within a 200 mile radius of his headquarters, the Pittman Center, a project of the Methodist Board of Missions and Church Extension.

Bad roads forced him to visit patients on foot and horseback. Typhoid fever and diphtheria, the dread plagues of the mountains, had to be wiped out. After nearly thirty years of working at the center, of which he became superintendent in 1942, these factors were licked. In addition, he secured gifts for a hospital, a school, a church, a farm, cooperative industries, and group work programs.

Although Dr. Thomas still performs some emergency operations in primitive conditions, using a kitchen table and candles for light, he now makes most of his rounds in a jeep. This fact has added another nickname, "the Jeep Angel."

Oklahoma Regents Rule No ROTC For CO's

It was a hard fight but they won.

For some time, a small group at the University of Oklahoma had been urging the University to exempt conscientious objectors from the ROTC requirement. They tirelessly compiled materials on how the situation had been handled at other schools and held several conferences with university president, C. L. Cross. Active in the project were George Rucker, Ralph Funk, Jim Murphy, Paul David, George and Barbara Thomson and FOR members, John Johnson and Don and Lois Wright. Finally, in September, the Board of Regents reached a verdict. They approved the following recommendation:

"That the University allow the exemption of a conscientious objector from military requirements;

That each claim . . . be referred to the Committee on Military, Naval, and Air Training, which will investigate each case and act upon

it individually according to its merits;

That the Committee be authorized to use a questionnaire similar to, or based upon, the one that is used by Selective Service for investigating such cases, and to use any other reasonable and legitimate means of investigating the sincerity of a student who requests exemption. . . ."

First student excused from ROTC under the new ruling was Rodney Miller, a fall freshman from Tulsa, Oklahoma.

Senate Group Cancels Religious Liberty Hearings

The Senate Judiciary subcommittee on constitutional rights has called off public hearings on freedom of religion.

Senator Thomas C. Hennings, Jr., (D-Mo), chairman of the subcommittee, said his group will get all the information it needs from 10,000 questionnaires it has distributed to religious leaders.

"No oral witnesses" will be heard according to the Senator. Instead, "we have requested the staff to prepare and submit a report on the information received in response to the questionnaire on the religious clause of the Bill of Rights."

Background of the move indicates that the Subcommittee feared that controversy over separation of Church and State would break out among witnesses from various religious groups.

Meanwhile, Robert E. Van Deusen of the National Lutheran Council indicated that Protestant leaders were responsible for the indefinite postponement. He was quoted in Washington as saying that the officials didn't think the subject of religious freedom would receive "the sober study and judgment which it deserves."

New Editor For Peace News

On September 5 Hugh Brock became the new editor of *Peace News*. He succeeds Allen Skinner who resigned his position because of increasing strain and a badly needed rest. At the persuasion of the newspaper's Board of Directors, however, Allen Skinner will continue to work part time as Associate Editor.

A former assistant editor of *Peace News*, Hugh Brock also served for a year as Chairman of the Peace Pledge Union.

FOR Member Dropped By Wesley Foundation

The board of directors of the Wesley Foundation of the Methodist Church in North Carolina voted at a fall meeting to dismiss Jolee Fritz, the Foundation director. Two reasons were given for the move: Miss Fritz's views on "race" and her membership in the National Association for the Advancement of Colored Peoples.

Miss Fritz, an FOR member since her student days at the University of Iowa, said that the board was aware of her racial views when she was hired last year. She added, however, that "the atmosphere of tension in regard to race relations makes it impossible for me to continue working in this situation. It is regrettable that this particular issue should create such a situation within a Christian church."

Although the board refused to comment on the dismissal, Chairman Warren Ashby disclosed that he had voted "no" to the action.

Treasury Emptied To Aid CO

A group of Kalamazoo County (Mich.) farmers emptied their treasury for a conscientious objector who won their esteem.

Two years ago an 18-year-old Upper Peninsula youth, Melvin Kangas, was assigned as a milk tester to the Kalamazoo County Dairy Herd Improvement Association by the Selective Service Administration.

Kangas had objected to serving in the armed forces. "He was against killing of any kind," said Max Whipple of Augusta, treasurer of the county DHIA No. 2.

At first Kangas found himself in the same situation of any CO. But the Scandinavian heritage that colored his tongue, a ready smile and willingness to work longer than the government required on behalf of the farmers soon won most of them over. After his work, he was willing to sit down at the piano and entertain any farm family with his musical skill.

"The government said he must work 25 days a month testing the milk and fat production of cows in the association and figuring their records. But he put in 28 days many months," Whipple recalled at the DHIA's annual meeting last night in the County Center Building.

Because the rate of payment specified by the government was less than usually paid by the DHIA, money accumulated in the association's treasury during the Chassell, Mich., youth's stay.

Last night Whipple suggested to the membership that Kangas, who has returned to his home at Chassell near Houghton, might be able to use part of it to further the musical education he desires.

There was discussion as to whether Kangas would have received a bonus in military service. But an ex-GI came to the youth's aid. Norman French, Route 18, recently discharged from the Military Police, pointed out Kangas had no chance to improve his rating and pay like a soldier.

"There was no possibility of advancing in grade as a tester, but he might have advanced in the army," said French. Whipple's suggestion came to a vote. Kangas was given a $300 bonus.

—Reprinted *Kalamazoo Gazette* (Michigan) Oct. 18, 1955.

Tanimoto To Aid More Bomb Victims

The Reverend Kiyoshi Tanimoto, the FOR member who led the project to bring 25 Hiroshima maidens to this country for plastic surgery in New York is planning to bring additional bomb-scarred girls to other American cities for treatment.

During a speaking engagement in Minneapolis, he told reporters that doctors in Houston, Mobile, and Philadelphia, have expressed interest in aiding a group of girls from Nagasaki.

The Minneapolis trip was another point in the minister's tour of the United States to raise funds for some 6,000 Hiroshima survivors who still need medical care. When asked about the amount of money already received, Tanimoto indicated that his appearance on the "This Is Your Life" television show alone brought in $55,000. Any money left after the first group of maidens have been treated in New York will be used for other victims, he added.

Bruce Maguire Named To Head YMCA Post

FOR member Bruce Maguire is the new Executive Secretary of the National Student Council of the YMCA.

Maguire has been the Executive for College Student Work at the Pacific Southwest Region since 1942 where he initiated the Los Angeles Students-in-Industry summer project and the West Coast Leadership School in 1947. In 1950, he traveled with the National Student YMCA-YWCA's European Work Study Seminar in Europe. Before joining the staff of the YMCA, he was university pastor at Murray State College in Kentucky and pastor of the Mount Auburn Presbyterian Church in the university community of Cincinnati.

His FOR membership dates back to 1934, when he was still a Presbyterian seminary student.

Supreme Court Upholds CPS Requirement

The United States Supreme Court upheld the constitutionality of the Selective Service requirement that conscientious objectors perform alternative civilian work of importance to the national health, safety, or welfare in lieu of military service.

It rejected an appeal by three Jehovah's Witnesses who were convicted by a federal court in Chicago of draft evasion when they refused to accept work assignments in an Illinois state hospital. They contended that the assignments violated the 14th Amendment, prohibiting involuntary servitude except upon conviction for a crime.

In another case, involving a member of the sect who was convicted of draft evasion in Detroit for refusing to perform civilian work, the court refused to hear an appeal based on the Fifth Amendment, deprivation of liberty without due process of law.

Women CO's Exempt From Israeli Draft

Israel has instituted a conscription program for all unmarried Israeli girls. When a girl reaches 18, she is drafted for a two year army stretch doing auxiliary service behind the lines. After this service is completed, she must still report for reserve duty each year until she is 29.

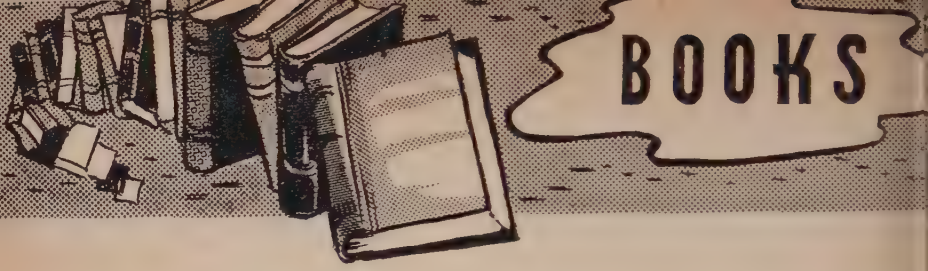
Although Israel refuses to recognize conscientious objection to war by men, the government admits that a woman CO can be exempt from the draft providing that she appears before a special commission and proves her sincerity in one or both of two points:

(1) That she maintains religious scruples against bearing arms or doing auxiliary service, and/or;

(2) That she is moved by her own or her parents' convictions.

United Pacifists of West Chester & Vicinity (Pennsylvania) have come up with the idea of shipping a heifer overseas through the Heifer Project, of which the FOR is a participating agency. Saunders Dixon, Chairman of the group, donated the heifer.

Feeding and shipping costs will be met through collections and the selling of shares to interested participants. Already $130 has been collected.



A Useful Thing

The Church Under Communism, A report of a Church of Scotland Commission on Communism. 1953, Philosophical Library, Inc., New York, N. Y. 79 pages. $2.75.

Communist practice varies from country to country and from denomination to denomination in its dealings with the Christian Church. In Poland, according to this able report, there are at least ten relatively small Churches other than the Roman Catholic. "If we hear of little inconvenience to them—that is due not to their strength but to their weakness—and means that they can be brushed aside whenever the State so desires. But before their day comes they are useful as a make-weight against the strong Church of Rome and give the Polish authorities at least the possibility of saying that the freedom which the small Churches enjoy proves to the world that the Polish state is not against religion as such."

Where the communist regimes apparently tolerate the churches, it is chiefly because they are for the time being useful to the government. "The Hungarian Protestant Churches, for instance, lend full official support to the Partisans for Peace Movement, regard Russia as a benevolent and generous giant, strong for peace, and profess to see warlike designs in all the tortuous manoeuvres of the West. They take the regular Party line about Korea . . . and could, it is probable, be counted on to do the same in any other disputed case that turned up."

The Church in East Germany is an exception because in its strength it is openly resisting the efforts of the State to undermine it. Moreover, the Communist regime is eager for the support of the church in its effort to prevent the rearming of Germany.

The Chinese Communists are very subtle. "No attack is made on individuals on the ground of their faith or membership in a religious body. They may, however, be asked to give support to some project which would involve an indirect denial of their faith or hinder the work of their group, but they will be asked in such a way that any reluctance to help is made to appear to be purely political."

The second half of the book, entitled "Lessons To Be Learned," is an excellent summary of the threat Communism poses to "any system of ethics based on supernatural sanction."

This book is to be recommended to all who are concerned about the ecumenical church, or who are eager to understand the theory and practice of Communism in the world today.

—JOHN SWOMLEY

Life As It Is

The Hill, by Victor Chapin. Rinehart and Company, 1955. 241 pp. $3.00.

Victor Chapin has given an unabridged type of presentation of experiences as a CPS-volunteer in a mental hospital during 1943-44.

His reasons for undertaking the difficult and unknown job were common to many of the thousands of CPS men who chose the work: a sense of futility in early assignments and the challenge of being needed in the new. His difficulty in relationships with patients and regular staff, too, were in common with many others who gave wartime service to the nation's hospitals.

In many ways the comparison ends here. For Victor Chapin appears to have been a minority within the minority group of COs. His relatively brief period of service in the hospital was early in the CPS experience when ward situations were most difficult, and when the ability of church administrative agencies and of the men themselves to bring more satisfaction and hope of accomplishment from the service was still at a very low ebb. Someone writing of this same instituion eighteen months later might well have presented a picture so strikingly different as to have defied identification.

The impression is strongly given that Chapin's satisfactions, while not wholly lacking, were meager and inadequate. The experiences with patients and other associates were unusually confusing. He failed to find a warm and sensitive relationship with an appreciable number of these contacts. This stands in sharp contrast to the experience of many CPS'ers who found diverse ties that left them with a greater sense of satisfaction in the job and with a strong sense of fellowship with associates.

Remorseful Experiences

Chapin's application of the nonviolent approach to dealing with patients was marred by experiences that left him remorseful. At a time of exhaustion from the stresses which only those who have been through them can begin to appreciate, he accepted the urgings of his medical adviser and ward superviser and received a IV-F discharge. One is left with the hope that in accepting this evaluation, Chapin accepted it as a temporary personal condition and not as the unsympathetic doctor may have regarded it, as an indication of inherent defect in the personality of any objector.

Unless the reader understands some of the limitations to the experience he may judge more harshly than is justified, the personalities portrayed and the provisions generally provided for the mentally ill. Even as Chapin was leaving the hospital, a movement was evolving from unrelated cells in CPS institutional units that was later to exert a profound influence on these institutions, those serving them, and the communities supporting them.

In a matter of months over five hundred men in over forty institutions were closely linked together in a beyond-duty-time self-improvement and educational effort, the Mental Hygiene Programs of CPS. It is fair to say, I believe, that this effort bore a primary responsibility for accomplishing:

1. The development of a com-

prehensive national citizens movement for mental health, crystallized only last summer as a truly representative and democratically structured voluntary agency.

2. The general introduction and acceptance of the use of volunteer citizen groups in state mental institutions.

3. An awakening or a revival of interest of many churchmen, ministers and laymen alike, in the problems of the mentally ill.

4. Improved training of hospital workers and the creation of a more understanding public toward mental illness and the institutions that serve the mentally ill.

Seven years later, the number of employees in the state institutions had *doubled* and the amount of monetary support, after allowing for inflation, had approximately doubled, too.

If unrelated to contemporary and succeeding events, this book could be a disservice to COs and to mental institutions. It is a sincere and dramatic personal account summarized by Judge Curtis Bok in a Foreword, "I am convinced that he has tried neither to labor the conscientious position nor to prick the bubble. He found himself striking intractable inmates under the pressure of overwork, and fighting for his life with his fists when attacked by them. He was thus directly and profoundly challenged in his position as a conscientious opponent of violence. To write of his life at the Hill without admitting any particular defeat or claiming any special victory is a considerable artistic, and perhaps personal, achievement."

—Harold E. L. Barton

Ed Note: Harold Barton served eleven months in a CPS mental hospital unit (Philadelphia State Hospital) and two additional years on detached CPS service working on the educational "Mental Hygiene Program of CPS." Following demobilization he was co-organizer of the National Mental Health Foundation. He served first as education director and then for two years as Executive Secretary. Although he returned to practice mining and geology he has continued as a general member of the National Association for Mental Health with which NMHF merged.

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These books, sent separately, cost a total of $12. If ordered before Dec. 20, all four will be sent postpaid to one address at the special price of $8.

Social Science Institute
Harborside, Maine

An Appeal to the Heart

The Editors,
FELLOWSHIP:

Because I have promised to write the FOR from time to time on the problems of needy families in Germany, I am writing again at this moment to tell everyone that there is still much welfare work to be done here among the refugees.

There is still much need for any materials, food, clothing, and contributions. Anything will be welcome.

FRAU IRMGARD SCHUCHARDT
Berlin Friedenau,
Friedrich Wilhelmplatz 7,
Germany

Wanted—An Adventurer

The Editors,
FELLOWSHIP:

There is a stimulating job awaiting some adventurous person concerned about America's race problem and with the nonviolent approach toward a solution of this problem. CORE is looking for a National Organizer. I believe that most readers of FELLOWSHIP are pretty well acquainted with the Congress of Racial Equality (CORE) and with its application of nonviolence to the field of race relations. Over the past dozen years CORE has brought about some of the most significant and in some cases dramatic changes in the structure of racial relations in communities in various parts of the United States that can be found.

CORE has recently made a decision that if it is to continue to make a unique contribution toward the betterment of race relations in this country, it must work increasingly in the South and in border areas between North and South. The national organization has on hand money to initiate this program and now is looking for a dedicated person.

The person needed for the task is not one with a good many pedigrees listed after his name. Some experience in race relations and a working knowledge of the nonviolent techniques plus a dedication to the work are the only requirements. No one will get rich on the job, but I can promise never a dull moment.

For more information get in touch with the undersigned at: 28 East 35th Street, New York 16, N. Y.

GEORGE M. HOUSER

Hat Off to Pacifists Who "Survive"

The Editors,
FELLOWSHIP:

I take off my hat to any one who can survive, spiritually grow and be increasingly effective as a pacifist and remain in the churches where the philosophy of "Peace through Strength" overwhelmingly is held.

I sought out a "church" (religious) fellowship where pacifism was *most* overwhelmingly in *protest* at first against the others and found a sustaining FAITH. However, if the peace testimony of that religious fellowship is watered down or departs from the faith of its Christlike founders, it will be due for another split that will not heal in resort to violence.

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For there is no surer bond in our work together than the invisible thread of belief in our aims, which we hope go above the daily oiling of the FOR machinery, the budget letters, the Christmas cards, the literature, the voting, the suggestions for improving the pacifist program in your community.

Because this is the month of Christmas, we'd like to say again how much we appreciate you and the work you are doing and the people you are—and to say we are grateful.

We wish you all a blessed and perfect Christmas.

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